Pro Christo Sacerdote *Phone Jemez Springs Number 5*

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE SUPERIOR GENERAL
CURIA OF RENO
SEP 13 1952
No. A 4/5

Jemez Springs, New Mexico

Sept. 12, 1952

His Excellency
The Most Rev. Robert J. Dwyer, Ph.D.
Bishop of Reno
129 Court Street
Reno, Nevada

Most Reverend and dear Bishop:

It is rather a coincidence that Your Excellency's letter should have arrived on the very day that [redacted] left Via Coeli and, in view of your inquiry from Arizona, we would be inclined to conclude to seek secular activity. His record here was one of conformity to the rule and cooperation yet with no marked indication of fervor or penitential zeal. We find it quite common, almost universal with the handful of men we have seen in the last five years who have been under similar charges - we find it quite universal that they seem to be lacking in appreciation of the serious situation. As a class they expect to bound back like tennis balls on to the court of priestly activity. I myself would be inclined to favor laicization for any priest, upon objective evidence, for tampering with the virtue of the young, my argument being, from this point onward the charity to the Mystical Body should take precedence over charity to the individual and when a man has so far fallen away from the purpose of the priesthood the very best that should be offered him is his Mass in the seclusion of a monastery. Moreover, in practice, real conversions will be found to be extremely rare. Many bishops believe men are never free from the approximate danger once they have begun. Hence, leaving them on duty or wandering from diocese to diocese is contributing to scandal or at least to the approximate danger of scandal. If Edmund Boyle returns here or if we learn of his whereabouts we will notify Your Excellency at once. Finally, I must in justice state again that while here he conformed to the community schedule. Does not this case, dear Bishop, emphasize the wisdom of not accepting for the priesthood men with pyhsical blemishes (his eye condition) and men with insanity in their family background?

I consider it a special grace to ~~be~~ have been present at Your Excellency's consecration and felt both your and Bishop Hunt's words were very much to the point. Count on our prayers. Father Woeber sends kindest personal regards. He speaks often of Your Excellency's graciousness to him on the occasion of his visit some time ago in Salt Lake City.

I have the honor to be Your Excellency,

Cordially in Spiritu Christi, F. Gerald [illegible]
Servant General

BOY000569

DEPOSITION
Exhibit 117
Deborah O'Bine, N.P.

September 18, 1957

Most Reverend and dear Archbishop
Most dear Cofounder:-

May I beg Your Excellency to concur and approve of what I consider a very vital decision on our part - that for the sake of preventing scandal that might endanger the good name of Via Coeli we will not offer hospitality to men who have seduced or attempted to seduce little boys or girls? These men Your Excellency are devils and the wrath of God is upon them and if I were a Bishop I would tremble when I failed to report them to Rome for involuntary layization. It is blasphemous to let them offer the Holy Sacrifice. If individual Bishops pressuring Your Excellency can say -- Experience has taught us these men are too dangerous to the children of the Parish and neighborhood for us to be justified in receiving them here. Your Excellency can if you wish say - you do not wish to interfere with the Rule-experience has dictated.

It is for this class of rattlesnake I have always wished the island retreat - but even an island is too good for these vipers of whom the Gentle Master said -it were better they had not been born - this is an indirect way of saying damned is it not?

When I see the Holy Father I am going to speak of this class to His Holiness - they should be ipso facto reduced to lay men when they act thus.

In Spiritu,
Fr. Gerald of the Holy Spirit, sP

P.S. Expect to go the Carmalites on Friday - perhaps I may have the priviledge of seeing Your Excellency then. G.

Servants of the Paraclete

Priests Help Priests

SERVI DEL S. PARACLITO
CASA GENERALIZIA
VIA APPIA NUOVA, 1448 (CAPANNELLE)
ROMA - ITALIA

Your Excellency;

Some years ago I was consulting with His Excellency, Archbishop Davis, then our Ecclesiastical Superior, about the possibility of securing an Island Retreat in the Caribean for the care of Priests who were so compromised in their case history and so habitually recedivi as to require, for their salvation and the minimizing of their scandal, a complete withdrawal from contact with the laity. To this end we have been searching for years for an island where, with essential medical and psychiatric care, the Paracletes might care for this type of problem.

Archbishop Davis suggested that I write to Bishop Field of Grenada. Out of this contact came our going to Carriacou, in the jurisdiction of Bishop Field, where we have since then employed full time, two Paraclete Priests in the care of a group of five Islands. As a pastorial mission, our work in Carricou has been highly successful, but unfortunately, the growing popularity of these Islands to tourists and the pleasure seeking public, has dissipated the possibility of utilizing these Islands for the type of Retreat we projected.

Since we are unable to develop the primary reason for our going to the Diocese of Grenada, may we now request Your Eminence the authorization to withdraw from Carriacou, that we may pursue more efficiently the primal object of our apostolate.

This withdrawal is approved by our General Council.

Most cordially,

In Spiritu,

September 23, 1957

Very Rev. Gerald Fitzgerald, S. P.
Superior General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

I have in the diocese, what is an old story to you, a problem priest for whom I am at loss to find a place to serve. He is Rev. John T. Sullivan. His problem is not drink but a series of scandal-causing escapades with young girls. There is no section of the diocese in which he is not known and no pastor seems willing to accept him. He is at present suspended since July 11, 1956. He is 40 years of age and 15 years ordained.

At times I have considered him insane, diabolically cunning, and again, as at present, sincerely remorseful. The enclosed letter from him is a sample of it. I happened to be on the same retreat with him last June and he seemed to be making the most devout retreat of any priest present.

The solution of his problem seems to be a fresh start in some diocese where he is not known. It occurred to me that you might know of some bishop who would be willing to give him that opportunity. I would hesitate to write to a bishop myself without giving him all the details of the past life of this priest. Perhaps if he went to Via Coeli for a while you might be able and willing to recommend him to some bishop on the grounds of his good conduct there and his promise for the future.

In any case, Father, please let me hear from you.

With admiration for your splendid labors and with most cordial good wishes, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

Enc.

Omnia Pro Christo Sacerdote

Phone Jemez Springs Number 5

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE 5926

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September 26, 1957

His Excellency
The Most Reverend Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Most Reverend and dear Bishop:

I wish to thank Your Excellency for your gracious letter of the 23rd, and more especially for your downright honesty in the statement of the case involved. I am going to ask Your Excellency to be patient if I answer with the same forthright honesty which you have manifested to us.

From our long experience with characters of this type, and without passing judgment on the individual, most of these men would be clinically classified as schizophrenic. Their repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.

We will be willing to receive the unfortunate padre in question as a permanent guest, so long as he makes no move along the lines that have already wrecked his life.

Even as Your Excellency could not in conscience recommend this priest to a Bishop without giving the Bishop a full back-ground, we have adopted a definite policy not to recommend to Bishops men of this character, even presuming the sincerity of their conversion. We feel that the protection of our glorious priesthood will demand, in time, the establishment of a uniform code of discipline and of penalties. We are amazed to find how often a man who would be behind bars if he were not a priest is entrusted with the cura animarum. Whereas a more positive position, such as Your Excellency is taking in this case, would seem to add up to the prevention of these weak and irresponsible men from trailing their unlovely interpretation of the priesthood here and there throughout the country. If the discipline were more

uniform and certain, priests before ordination could be instructed and duly warned, and this would be a deterrent to the initiation of these vicious habits.

To sum up: we are willing to shelter Father with a program that will help him save his own immortal soul. But, should he come to us under these conditions, it should not be with any hope that he will be recommended to another Bishop even after he has spent some months with us. We happen to know quite well the dioceses he mentions. And even though it is true that many Bishops, especially in the West, are in need of priests, yet I do not know any Bishop who would accept a man with his record.

I trust that this does not seem too severe. But I have my own soul to save, and I do not dare recommend such men for the cura animarum.

Most cordially in Spiritu,

Servant General

Enclosure:

August 11, 1960

Very Reverend
Provincial

Dear Father Provincial:

I am so grateful to you for giving me a clear-cut picture of the case you wrote about at length.

Father, in God's Name, get this man laicized as quickly as possible. This extreme type will never be converted. And since nine out of ten of the psychiatrists who will treat of his case will blame the abnormality on the celibacy of the priesthood, I personally am convinced that these men should be released even from celibacy in their "reductio." Could I speak Italian fluently, I would point this out to the proper authorities in Rome and to His Holiness, the Holy Father.

Men who sin repeatedly with little children certainly fall under the classification of those who "it were better had they not been born." He will hurt the Church; and he will hurt your Community. Moreover, as a layman, the civil authorities will make short work of his activity and place him in the protective custody that his type merit. Otherwise, sooner or later he will kill or be killed. There comes a time when an individual who has repeatedly abused his priesthood should get retributive action.

As there are many little children in this Canyon, where I am the shepherd of souls, I could not in conscience consider receiving him here.

Very cordially in Christ,

Servant General.

DEPOSITION EXHIBIT
McNamara 15
5/10/07 RC

Pro Christo Sacerdote

Phone Jemez Springs Number 5

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE 6029

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

June 30, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

PERSONAL.

Most Reverend and dear Bishop:

I am glad to have Your Excellency's confirming and clarifying letter in re J. T. S. To speak with simplicity, my opinion remains the same, viz. to remain at Via Coeli for life or else to be laicised. However, after having Father in residence here, I would like to add these comments:

1. Father has conformed perfectly to our community way of life since arriving. However, to be realistic, I think that he would hardly be able to remain contented here. He wants activation. And, what is quite disturbing in his and similar cases, there seems to be a generic lack of comprehension of the damage done by his past.

2. The main reason why I personally have hesitated to recommend laicisation in these cases has been because Mother Church, in Her present discipline, leaves these men in the world but still under the obligation of celibacy. To me, and I think to a great many other priests, it seems like telling a man to go to hell to expect him to observe priestly chastity in the world when he obviously is not capable of observing it. I feel that these men should be laicised, but I do wish that this laicisation would leave open for them a plank on which to walk towards salvation, the prospect of the Sacrament of Matrimony.

I am in hopes that this matter will be given serious consideration by the proper committee in the Ecumenical Council. My argument would run thus: obviously this priest has not the capacity for priestly chastity. Therefore, not

because he wishes it but to protect the good name of the Church, he should be reduced involuntarily to the lay state with the liberty of a layman to contract honest matrimony. The reduction would be the penalty, protecting the honor of the Church. The relaxation would be in view of the salvation of the individual soul. Our Lord said "Let him take it who can" when referring to the celibate life.

Obviously in a case like that of J. T. S., this individual has de facto assumed a burden he is in no way capable of carrying. The reduction to the lay state would exercise mercy to the Church by removing scandal and mercy to the individual by opening up to him a way of life more within his capacities.

In what I have written above, I do not wish to be understood as reluctant to accept the final decision of Mother Church. Whatever She decides I, please God, will always accept with obedience and alacrity.

Most cordially in Spiritu,

Th. Gerald M. C. Fitzgerald

Servant General

P. S.: I will write to Your Excellency about the case of Father John Davy under separate cover. Good luck in a gamble's world!

Pro Christo Sacerdote

Phone Jemez Springs Number 5

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

6032

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September13, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

RE: FATHER JOHN SULLIVAN

Most Reverend and dear Bishop:

Knowing that Your Excellency has been away, we postponed a report on your padres who are with us. For the sake of proper filing, we will make these reports separately.

Some time ago, and in answer to an appeal from the Chancery of Gallup, N.M. for the temporary replacement of a sick priest, we permitted Father JOHN SULLIVAN to go there during the emergency. When I called Bishop Espelage this morning suggesting that Your Excellency would not wish Father John to be away from here indefinitely, the good Bishop assured me that he hoped to keep him as he was doing a fine job and was very much liked by the poor Mexican people among whom he was working.

Under the circumstances there was nothing for me to do except to suggest to Bishop Espelage that he write to Your Excellency and take the matter up with you.

Most cordially in Spiritu,

Fr. [illegible] Holy Spirit

Servant General

J. T. Sullivan

6031

September 18, 1961

Father Gerald of the Holy Spirit,
Servant General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

Thank you for your report of September 13th concerning Father John T. Sullivan. I am most apprehensive about his doing parish work because of his past history. I shall await a letter from Bishop Espelage and will express my fears to him as best I can.

As you know from previous correspondence, this is not an ordinary case. It is one with a long history and I fear for those entrusted to his care.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

COPY

Omnia Pro Christo Sacerdote *Phone Jemez Springs Nun*

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New M

May 7 1963

His Excellency
The Most Reverend Vincent J. Hines, JCD
Bishop of Norwich
274 Broadway
Norwich Conn.

Most Reverend and Dear Bishop:

Thank you for your good letter of May 3. It is good because it clarifies and gives a definite idea of what we are facing into. It may seem contradictory on my part, in that I frequently argue with Bishops and Superiors that a priest should have his Mass. However there are exceptions and I am very much of the opinion that when a padre has fallen into the classification of this young man, he needs a very solid jolt to attempt (if this be possible) to achieve the realization of the gravity of his offence. Personally I would want to spend the rest of my life on my knees asking God's Mercy for I know no more terrible threat than the words of Our Lord: 'those who tamper with the innocence of the innocents--it were better if they had never been born.'

What I am personally afraid of is that these men have the equivalent of that which the Scriptures put in the form: 'I will harden their hearts lest they be converted.' Actually of course we believe the hardness comes out of the heart itself but I am afraid to let this type of man go immediately back to the altar after having violated the living altar of the human soul.

If therefore, dear Bishop, you feel that you can go along with these sentiments, I would suggest that you write a letter to the party concerned saying: 'after consultation the Council and considering the gravity of this offence which has strong civil and even stronger divine retributive sanctions, I [illegible] under suspension for a minimum period of six months. [illegible] months you yourself can write to me expressing sentiments of sorrow and horror and the Paraclete Fathers confirm their impression of your realization of the seriousness of your offence, I will consider then a lifting of the suspension a divinis.' The reason for asking you to do this, dear Bishop, is because if the severity of the penance is known to originate with us it will initiate a personal resentment against us which would nullify the purpose we have in mind--the ultimate rebuilding and regilding of a consecrated soul.

Most cordially in Spiritu

Very Reverend Gerald Fitzgerald, s.P.
Servant General

OASI EUCARISTICA
SERVI DEL S. PARACLITO
MONTOPOLI SABINA (RIETI) ITALIA

DEPOSITION EXHIBIT
McKenna 20
5/10/07 PC

COPIA

August 27, 1963

Most Holy Father:

Let me begin by thanking Your Holiness from the bottom of my heart on behalf of myself, Father Edward Woeber our assistant general and the Servants of the Holy Paraclete for the gracious audience of August 26. In accordance with Your Holiness' desire I am summarizing some convictions on the problem of the problem priest that our forty years in the priesthood and some twenty years of working exclusively in the Paraclete apostolate to help priests have crystalized in our soul.

1) I believe the natural qualities and virtues of aspir--ants to the priesthood should be more carefully observed before they are segregated and channeled towards the priesthood. To be a good priest, and only the good priest is the successful priest, the aspirant must be naturally of a generous and cheerful character. I am seapking now of the priest whose vocation is the so-called active vocation. Too many even good men but self-centered reach the priesthood.

2) On this natural, generous and cheerful temperament the years of formation should build and develop, side by side, the head and the heart into a unique partnership for God and with God. The brilliant priest is a liability rather than an asset to the Church unless, as in the case of Augustine and Aquinas, there is

the warmth of a personal love for God and a natural humility that recognizes that the most brilliant intellect is shining only with light reflected from the infinity of Divine Truth. Unfortunately there is an understandable temptation to consider the brilliant student as adequate for the priesthood without a deep scrutiny of his interior spirit.

3) There has been an alarming increase in the present era of priestly casualties. A neo-paganism has arisen. Christian modesty is at a low ebb (note Our Lord's comment to the children of F . . .) and the priest who is walking and working in the midst of neo-paganism cannot but be affected by his enviornment. A century ago a parish priest in his rectory and a religious in his monastery had comparatively much less exposure to the world, the flesh and the devil. His only means of survival today is a very real and personal interior life which is equivalently and efftively the life of constant union with Christ motivated by personal love and sustained by abiding prayer and mortification. When these elements fail to be present, or to be maintained, the casualties are bound to be multiplied. The present conditions could have been easily predicted and are not in themselves surprising.

4) Having analysed raison d'etre for the increased casualties let us now consider how they should be treated. This calls for

classification and along two lines:

a) the length of time the priest in trouble has been in trouble.

b) classification according to the character of his problem and his own individual character. This last element is the most vital factor in the prediction of his recovery.

Under the first class, obviously the priest who comes on penitential retreat after long years of habitual sin will need a different treatment, if only in duration, than the priest whose fall is a first fall and who has had the good fortune to be brought up swiftly with the seriousness of his situation. Here we recommend to the Hierarchy the value of an ordered retreat which may well save a priest from becoming hopelessly enmeshed. We have had priests say to us: "Father if I had only come here on retreat a year ago, or two years ago, I would not now be under the grave censure of the Church."

5) The corrective remedies to be applied and their effectiveness will obviously depend upon the good will and character of the individual. Problems that arise from abnormal, homosexual tendencies are going to call for, not only spiritual, but understanding psychiatric counselling. Personally I am not sanguine of the return of priests to active duty who have been addicted to

abnormal practices, especially sins with the young. However, the needs of the Church must be taken into consideration and an activation of priests who have seemingly recovered in this field may be considered but is only recommended where careful guidance and supervision is possible. Where there is indication of incorrigibility, because of the tremendous scandal given, I would most earnestly recommend total laicization. I say "total" designedly because when these men are taken before civil authority the non-Catholic world definitely blames the discipline of celibacy for the perversion of these men. They argue - rightly or wrongly - that these men turn to boys because they are denied the reight of marriage.

6) As for the priest who has entered civil marriage, or who has for years lived in concubinage, for the lifting of scandal and the elimination of the sacrilege arising from living in habitual sin as, above all, for the salvation of souls which is the Church's reason for being I believe where there is no other invalidating impediment these unions should be quietly validated with the final punitive sanction eliminating any hope of priestly rehabilitation.

7) The fear that this would encourage others doubtlessly has some weight but is it not true that the Church for centuries has granted dispensation from the solmen vows of religion - both men and women - if they insist and yet this had not made a notable change in the determination of the vast majority of religious to live

die within the voluntary renunciation of their vows. Moreover, there must be a realistic recognition of the fact that the average priest who sins with a woman has no intention of abandining his priestly life on a permanent basis and hence is not seeking an out from the priesthood. Moreover, the knowledge that priests were abiding in priestly self-discipline by an abiding personal choice rather than the onus of vindictive law would bring a deeper respect for the priesthood in the long range esteem of the Roman Catholic priesthood before the world.

AUGUST 27, 1963

(Very Rev.) Gerald M.C.Fitzgerald, s.P.
Superior General
Servants of the Holy Paraclete

September 10, 1964

Most Rev. Joseph A. Durick, D. D.
Collegio Della SS. Trinita
Viale Africa, 33
Rome, Italy, E.U.R.

COPY

Most Reverend and dear Bishop:

In the heavy rush of our life here, please pardon the delay in getting the answers off to you.

In the first instance may we say that we have been deeply edified by your personal interest in helping priests who are caught in this particular dilemma. I will try to make my answers brief.

1. I myself in an audience I was privileged to have with His Holiness, Pope Paul, spoke of this matter which undoubtedly has been one of the deep concerns of his fatherly soul. As a matter of fact, we had in mind--where there was no other diriment impediment--a sanatio accomplished in the internal forum and permitting the de facto civil marriage to take over with, however, a permanent life cessation of the exercise of the priesthood.

2. I am certain there is a secret directive to Bishops permitting--under what conditions I know not--something along these lines. I surmise it is so new a development that Bishops have been slow to exercise it.

3. The gravest objection has seemed to stem from the fear of a landslide. But personally--and we here are in a position to know a good deal more than many others on these matters--I am convinced that since it takes greater unselfishness to find abiding happiness in marriage than under the discipline of Holy Orders, that very quickly priests who had taken advantage of the new discipline would say almost universally to others consulting them ante,factum: "In God's name, don't be a fool." It is the selfish man who leaves the priesthood and normally the selfish man is permanently unhappy.

4. May I take this occasion, Your Excellency, to bring to your attention what is a growing concern to many of us here in the States. When I was ordained, forty-three years ago,

homosexuality was a practically unknown rarity. Today it is--in the wake of World War II--rampant among men. And whereas seventeen years ago eight out of ten problems here would represent the alcoholic, now in the last year or so our admission ratio would be approximately 5-2-3: five being alcoholics; two would be what we call "heart cases" (natural affection towards women); and three representing aberrations involving homosexuality. More alarming still is that among these of the 3 out of 10 class, 2 out of 3 have been young priests.

I mention this because it would seem in America at least this type of problem is more devasting to the good standing of the priesthood than anything else. It is very infectuous and the prognosis for recovery extremely unfavorable. The majority of psychiatrists, physicians, and experienced priests are not sanguine of permanent recovery. Therefore it would seem that more careful screening--especially the study of family background and personal motivation--is definitely in order.

Bishops do not quote me because this is given you in strictest confidence, but we know of several seminaries that have been deeply infected and this of course leads to a wide infection. Therefore there should be a very strict discipline of dismissal and a very clear and printed teaching in the moral theology course that mutual masturbation is a mortal sin. Priests develop a blind-spot on this matter which in my opinion involves very likely the fixation of impenitence. Seldom will you find these men evidencing consciousness of the gravity of what they have done. And this apparently is reflected in the strange attitude of Bishops who place these men after reactivation in assignments where they are most exposed to a recurrence of a vicious habit which the majority of experts consider practically incurable.

COPY

9

December 29, 1964

His Excellency
Most Rev. Bernard T. Espelage, O.F.M.
Bishop of Gallup
Post Office Box 110
Gallup, New Mexico

Dear Bishop Espelage:

Earlier this month, I received a letter from Father John T. Sullivan of Cottonwood, Arizona about his possible incardination into your diocese. He said that you had directed him to write to me about this because you are willing to take him on a permanent basis.

Frankly, although we do not plan to take Father Sullivan back into this diocese, I am hesitant to have you assume responsibility for him because of his past record. You are acquainted with this from previous correspondence, so I shall not repeat it. If you wish further information, we shall be pleased to send it to you.

Should you decide upon incardination for Father John T. Sullivan, please let me know and I shall prepare the document of excardination. This will become effective upon issuance of your decree of incardination.

With cordial good wishes to Your Excellency, I am

Sincerely in Christ,

Bishop of Manchester

COPY